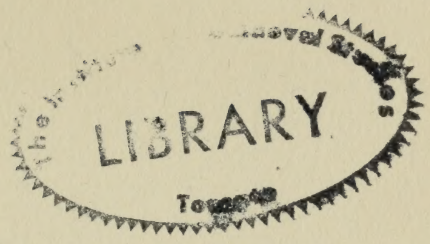
FAKSIMILEUPPLAGOR AF
ÄLDRE SVENSKA TRYCK

II.

FOUR REVELATIONS OF SAINT BRIDGET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FAKSIMILE-UPPLAGOR

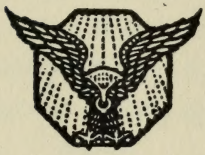
AF

ÄLDRE SVENSKA TRYCK

UNDER REDAKTION AF

DR ISAK COLLIJN

II



THE GOLDEN EPISTLE
OF SAINT BERNARDE

Four Revelations
of Saint Bridget

Faksimile
efter Kungl. Bibliotekets exemplar af
Thomas Godfray's första i London omkring 1532–35 tryckta upplaga.

Med efterskrift af
ISAK COLLIJN

STOCKHOLM MCMXVI

FOUR REVELATIONS OF SAINT BRIDGET

¶ Herafter foloweth an Epistle of ſaynt Bernarde called the golden epistle/ whyche he ſent to a yong religious man whom he moche loued And to the encreaſe of the deuotion of them that can rede Englyſhe and vnderſtande nat the latyn tonge/ it is tranſlated out of latyn in to Englyſhe/ in ſuche maner as herafter enſueth. And it is in ſome bokes imprinted in the later ende of the boke called in latyn Imitatio Chriſti that is to ſay in Engliſſhe the folowyng of Chriſt.

Than after the ſayd epiſtle folowe four reuelations of ſaynt Birget/ wherof the firſt treateth/ that nothyng pleaſeth god ſo moche as that he be beloued aboue all thyng. The ſecõde treateth of the lyues actyue & contemplatyue. The thirde ſheweth that ther ſhalbe in tyme to come ſo great deuotion in gentyls/ that chriſten men ſpũally ſhalbe in maner as their ſeruaũtes. The fourth declareth what thinges be neceſſary to hym that deſyreth to viſyte the landes of the infydeles.

INRI

¶ An epistell of sayut Bernarde / whiche he sent to a yong relygious man whom he moche loued / that is called the golden Epystell.

That the wyldernelle of thy relygion maye wepe swete and plesaunt vnto the / and that thou shalte nat be sounde vnsynde in ihe sight of hym that was most mekely crucifyed for the. I counsayle the that nowe thou hast taken it vpon the thou cast it nat lightly away / lest happely ay other more acceptable to god than thou / take it & occuppe thy place / and that thou be cast out as a stynkinge careyne. Consyder therfore howe moche thou arte bounde to the verayy trewe lambe / that is Christe / whiche was ledde to be offred in sacrifyce for the vpon the auter of the crosse / and suffred many repreffes & moste harde scourgynges of them / of whom he had

ſuche compaſſion that he wepte tender
lye vpon them. Therfore that thou
mayſt attayne to lyke thynges/ cal vn
to thy lorde Jeſu with deuoute prayer/
beſechyng hym that thou mayſte as a
trewe membre be onyed through good
vertuous workes/ to the very trewe
heed/ that is Chriſte. But thou mayſt
nat come to that poynte without his
grace do helpe the/ as wel before as af
ter. For without grace al thy worke yn
ge ſhalbe vnprofytable a vayne/ lyke
as he watcheth in vayne that beleueth
to kepe a cytie without oure lorde.

Therfore if thou wylt fynde his gra
ce and be trewly ſolitarye/ two thyngs
be neceſſary to the. The fyrſt is/ that
thou ſo withdrawe thy ſelfe fro al trā-
ſitory thynges/ that thou care no more
for them than if there were none ſuch/
and that thou ſette thy ſelfe at ſo lyte
a price in thyne owne ſyght/ that thou
accompte thy ſelfe as nought/ beleuig
al men to be better than thou arte/ and
more

more to please god. Also what soeuer thou here or se of relygious persones / thinke that they do it to a good intent / though it seme nat so / for mannes suspycion is ofte disceyued / and therfore iuge ỹ nothynge in certayne / speke neuer any thyng that may soũde to thyn owyn preyse / but labour rather to kepe thy vertue secrete than thy vices. In no wise speke no yuel of no man / how trewe and manyfest so euer it be / and more gladly gyue herynge whã a man is praysed than whan he is dispraysed Also whan thou spekest / let thy wordi be trewe / sobre / apte / weighty / and of god. If a seculer man speke with the and aske of the many questyons / as soone as thou canst breake of the tale / and set the to those thynges that be of god. What worldely thynge so euer be happen to the or to any other / howe dere bekoued so euer he be vnto the / care nat for it / if it be prosperous and lyfynge hope nat in it / and if it be myslyfynge

kyng folowe nat for it/but thynke all as nought/ and laude and prayse almyghty god. Eske solytarinesse asmoche as thou can/so that thou mayst dyligently take hede of thyne owne goste sy helth. Flye talkyng & vayne iangelyng as moche as thou mayst/for it is more sure way to kepe silence than to speke. After complyn spebe nat tyll masse be done on the day folowynge/ but it be for a great cause. Whan thou seest any thyng that displeaseth the/ cõsyder wheder there be nat lyke thynge in ỹ that displeaseth other/ & if ther be cutte it lightly away. And if thou se or here any thynge that pleaseth the/consyder wheder it be in the/ & if it be holde it warely/ and if it be nat take it to the/ and so it shalbe to the as a glasse to loke vpon. Grudge at nothyng to warde no man / but whan thou beleuest it maye profyte his soule helthe / howe greuous so euer it be to the / neuer afferme nor deny any thynge hedi-

syl

ly/but let thy denpenges and affirmin
ges be alway tempred with discretion.
Abstepne thy selfe alway fro al mocki
ges and fro al dissolute laughynges/
In all thy sayenges behaue the so that
thou haue a certaynte of al thy deedes
and wordes that they be trewe/ & those
that be doutful/let them go as thinges
that be yuel. The seconde that is neces
sary to the is/ that thou shalte so fully
offre thy selfe to god / that thou shalte
say nothyng nor do nothyng/ but that
thou beleuest verily wyll please hym/
and take hede of thy seruice with great
deuotion/so that that thou sayest with
thy mouthe be also in thy herte. Haue
these thre thinges alwayes in thy myn
de/ what thou hast ben/what thou art
and what thou shalte be. What thou
hast ben/ stynkyng corruption. What
thou arte/ a vessel ful of donge. What
thou shalte be/meate for wormes. Al-
so thynke on the paynes of them that
be in helle/ and that they shal neuer be

ended.

ended. And that for a lytel delectation in this worlde they ſuffre tho paynes. And lykewiſe thynke on the glorie of the kyngdome of heuen the which ſhal neuer haue ende/ and that lightly and in ſhorte tyme it may be wonne. And than remẽbre howe great ſorowe and waylynge ſhalbe to them that haue loſte ſo great a glorie for ſo lytel a thing Alſo whan thou haſte any thyng that diſpleaſeth the or greueth the / thynke that if thou ſhalt cõe to hel thou ſhalte haue alway that diſpleaſure and al other alſo that thou moſt dredeſt/ whan any principal feeſt cometh/ thynke on that ſaynt that than is worſhipped in the churche of god / what thynges he ſuffred for Chriſte for they were but ſhorte/ and what he wanne therby for they be euerlaſtyng. Thinke alſo that as wel the turmentes of good men as the ioyes of yuel men in this worlde be paſte and gone/ and that neuertheleſſe good men by their tourmentes haue re

ceyued

ceyued eternal glorie/and yuel men by
their short worldly iope eternal payn/
and thoughe thou be neuer so slouth-
full/ yet take this lytel writyng and re-
membre and ymagen al these thynges
dilygently that I haue said/and at the
leest bethinke the on the tyme that thou
thus leseste/ and that they that be in hel
wolde gyue al the worlde for it. When
thou hast any tribulations/ thinke that
they that be in heuen wante them/ and
that they that be in hel haue many mo.
Euery day at the leest when thou go-
est to bedde/examyne dilygently what
thou haste thought ye day before/what
thou hast done/ & what thou hast sayd
and howe thou hast spent the precious
tyme that was gyuen the to wyn ther-
in the kyngdom of heuen. And if thou
hast past it wel/thanke god and laude
hym for it/ & if thou hast spente it yuel
and negligētly be sorie for it/ & deferre
nat the neyte day to be confessed/ than
I put this in the ende / to thentent that
thou

thou ſhalt diligẽtly ymagin as it were two cyties before the/ one ful of al turmẽtes as hel is/ the other ful of al cõſolation as is the kyngdom of heuen/ & that it behoueth the of neceſſitie to ẽtre and come in to the one of them/ beholde than what might drawe the againſt thy wyl to the euel cytie/ & what might let the fro the good cytie/ and I trowe that thou ſhalte fynde nothyng that might do it (if thou woldeſt with al thyne herte turne the to god/ & puttyng away al negligence/ woldeſt meekly cal to hym for grace & mercy) the which he that is moſt bleſſed aboue al Vouchſafe to graunt vnto vs. Amen.

¶ That nothyng pleaſeth god ſo moche as that he be beloued aboue all thyng/as our lady ſheweth to ſaint Birget by example of a pagan woman/ whiche optayned great grace for the gret loue ſhe had to her creatour/ as it appereth in the.vi. boke

of

of ſaynt Birgettes reuelations/the l. chapitre.

The mother of god our lady ſaynt Mary ſpeketh to the ſpouſe of her ſon ſaynt Birget/ ſayeng thus. Nothyng ſo moche pleaſeth god/ as that a man loue hym aboue al thyng/ as I ſhal ſhewe to the by a ſymilytude of a pagan woman/ whiche knowyng nothyng of ỹ fayth thought to her ſelf thus. I knowe ſaid ſhe/of what mater I am cõe in to this worlde/ and of what thynges I came in to my mothers wombe. And I beleue that it had ben impoſſyble that I ſhulde haue had my body ſo knyt togyder as it is/ and my reaſon and vnderſtandyng/but they had be gyuen vnto me/and therfore I knowe wel there is ſome creatour and maker of me that hath made me a reſonable creature/ nat deformed me lyke to wormes or ỹ pentes. Wherfore me thinketh that thoughe

ugh I had many husbandes & al they
called me/ I wolde rather come at oue
callyng of my creatour than at the cal
lyng of them al. I haue also many sō-
nes and many doughters/ and neuer-
theleſſe if I ſawe them haue meate in
their hādes and I knewe my creatour
to want meate/ I wolde take ꝯ meate
fro my children and wolde gladly gy-
ue it to my creatour/ I haue also ma-
ny poſſeſſyons whiche I order after
myne owne wyl/ and neuertheles if I
knewe the wyl of my creatour/ I wol
de gladly leaue myne owne wyl & diſ-
poſe them to his honour. But my dou
ghter/ ſe what god dyd wt this pagan
woman. He ſente vnto her one of his
electe ſeruaūtes that enſtructed her in
the faythe/ & god hym ſelfe viſyted her
herte/ as thou mayſt wel knowe & vn-
derſtande herafter by the anſwere of
the woman. For whan that man ſhe
wed vnto her that there was one god
without begynnyng and without en-
dyng/

dynge/ that is the creatour & maker of al thynges/ she answered and said. It is wel to be beleued that he ỹ hath created me & al thinges/ that he hath no creatour aboue him/ and it is lyke that his lyfe is euerlasting that might gyue me lyfe. And whan the woman herde farther that the same creatour tooke manhode of a Virgyn/ and that he preached in this worlde and taught ỹ people in his owne person/ she answered. It is to beleue god in euery thing/ and than she sayd further. I pray the shewe me what be the wordes that my creatoure dyde speke and cõmaunde/ for I woll holly leaue myne owne wyl and fully obey to hym/ and to euery worde that he hath spoken. Than whan he declared vnto her of ỹ passion of our lorde/ of his crosse/ his deth/ and of his resurrection/ The woman with gret wepig answered & sayd. Blessed be my creatour ỹ so pacietly sheweth his charitie in the worlde/ ỹ he had to vs in heuen.

And

And therfore if I loued him firste by-
cause he created me/ I am nowe more
bounden to loue him/ bycause he hath
shewed me the streight way to heuen/ &
hath redemed me with his p̄cious blo-
de/ and I am bounde therfore to serue
him with al my strength and al ỹ par-
tes of my body/ and I am bounden al
so to remoue al my despre fro me that
I had first to my possessyons & to my
children and kynsmen/ and onely to de-
sire to se my creatour in his glorie that
neuer shal haue ende. Thus sayd our
blessed lady to saynt Birget. O dou-
ghter. Howe great rewarde that wo-
man had for her gret loue. So is dayly
gyuen great rewarde to euery man
after the loue that he hath to god whi-
le he lyueth in this worlde.

¶ Oure lorde Jesu Christe gyueth to
his spouse sayne Birget a notable
doctryne of the lyues Actyue & con
tẽplatyue/ whiche be notably signy
fied

fied by Martha and Mary magda
leyn/that is to say how a man shal
begyn a profyte in the lyfe spūal &
in grace and vertue/ that he may fi
nally ascende to the highe degree of
the loue of god & of his neighbour
whiche doetryne appereth in ỹ. xi.
booke of the reuelatyons of saynt
Byriget/ the. lyv. chapitre.

The sonne of god speketh to
his spouse saynt Birgette/
sayeng thus. There be two
lyues whiche be lykened to
Martha and Mary Magdaleyne/and
who so euer wol folowe tho two lyues
must first make pure confessyon of al
his synnes/takynge very cōtrition for
them/hauynge ful wyl neuer after to
offende. And the first lyfe as I do wyt
nesse my selfe in my gospel/ Mary ma
gdaleyn dyd chuse which ledeth a man
to contēplation/ that is to say to the be
holdyng of heuenly thynges/ and that
is the

is the beſt parte and is the very wey of the lyfe euerlaſtyng. Therfore euery man that coueyteth to folowe the lyfe of Mary/that is to ſay the lyfe cõtemplatyue/It ſuffiſeth to him to haue only the neceſſaries for the body/ that is to ſay clothing without vanytie/ mete and drinke in ſcarcitie and nat in ſuperfluytie. Chaſtitie without any pueldelectation/ faſtynge & abſtynence after the ordynaunce of the churche/ and he that faſteth muſte take hede that he be nat ouermoch enfebled & made weyke by his vnreſonable faſtyng/ leſt throughe that weykeneſſe he be enforced to leſe his prayers and his counſayle gyuyng/ or other good ded̃ wherwith he myght bothe profyte him ſelfe and his neighbour alſo. And he muſt alſo diſcretly take hede that he be nat throughe his faſtynge the more ſlowe to iuſtyce nor more ſlacker to the workes of mercy/ for why/ to punyſſhe rebels and to bringe infydeles vnder the poke of the

faith/

fayth is requyfyte great ſtrengthe as wel of body as of ſoule. Therfore euery ſyke perſon that wolde rather to the honour of god faſt than ete/ ſhal haue lyke reward for his good wyl/ as he that faſteth of charytye. And in lyke wyſe he that for obedience eteth / deſyrynge rather to faſte than to ete / ſhal haue lyke reward as he that faſteth. Seconde the contemplatyue man ſhal nat ioyè of the honoure of the worlde nor of the proſperitie therof/ ne ſorowe for his aduerſitie/ but he ſhal ioy ſpecyally in this/ that wycked men be become deuoute men / that louers of the worlde be become louers of god/ & that good men profyte in goodneſſe/ and be throughe good laboure and diligence in the ſeruyce of god made dayly more deuout than other. Of this alſo the cõtemplatyue man ſhal ſorowe/ that ſynners be made dayly worſe and worſe/ that almyghty god is nat beloued of his creatures as he ought to be / & that

the cõmaundementes of god be diſpy-
ſed and ſet at nought. Thirdly the cõ-
templatyue may maye nat be ydel/ ne
no more maye he that vſeth the actyue
lyfe/but anon whan he hath taken his
neceſſary ſlepe/ he ſhal ryſe and thãke
almighty god with al his hert/for that
he hath create and made al thynges/ &
that of his charitie by takyng our na-
ture he hath reformed & renewed man
kynde/ſhewyng by his paſſion & dethe
the loue that he hath to manne/ whi-
che is ſo great that non can be gretter.
Alſo the contẽplatyue may ſhal thãke
almighty god for al thẽ that be ſaued/
and for al them that be in purgatorie/
and for them that yet be lyueng in the
worlde/ prayeng meekely for them vn-
to our lorde that he ſuffre them nat to
be tempted aboue their power. The cõ
templatyue may alſo muſt be diſcrete
in his prayers/ and be wel ordred ĩ his
laudes and prayſynges of god / for if
he haue ſufficient to lyue with without
labour

labour or busyneſſe he muſt make the
longer prayers. And if he be wery and
temptation riſe in his prayers/ he may
labour with his handes ſome honeſt &
profitable werke/ either for him ſelfe if
he haue nede or for other. And if he be
in maner prikeſome with bothe/ that is
to ſaye with prayer & laboure/ than he
may haue ſõe other honeſt occupation
or here ſõe good holſome wordes or p-
fitable counſayls in al ſoberneſſe/ all
ſcurrilytie and vnclene wordes ſette &
parte tyl the body & ſoule be made mo-
re apte/ and more able to the ſeruyce
of god. And if the cõtemplatyue may
haue nat ſufficient to lyue withal but
through his labour/ thã may he make
the ſhorter prayers for his neceſſary la
boure/ & that labour ſhalbe the perfe-
ction and encreaſyng of his prayer/ &
if he can nat labour nor may nat than
let hym nat be a ſhamed ne thynke it
nat greuous to begge but rather that
he be ioyous for it/ for thã he folowyth

me the ſonne of god that made my ſelf
poore to make many ryche/ and if the cõ
templatyue may be vnder obedyence/
than he muſt lyue after the obedyence
of his prelate/ and his reward ſhal be
double/ more than if he were at lyber-
tye. Fourthly the contemplatyue may
maye nat be couetous/ no more maye
the actyue may/ nor he may nat be pro
digal/ for as the actyue may diſtribu-
teth temporal goodes for god/ ſo the cõ
templatyue may muſt dyſtrybute his
ſpiritual goodes. Moreouer if the con-
templatyue may wyl haue almyghty
god inwardly in his herte let hym be-
ware to ſay thus as many do. It ſuf-
ſiſeth to me if I can ſaue myne owne
ſoule/ for if I can do ſo/ what haue I
to do with the dedes of other men/ or yf
I be good my ſelfe/ what is it to me
how we other lyue. O my doughter/ they
that ſay or thynke ſo if they ſawe their
frende dyſhoneſted and troubled/ they
wolde renne with all their power to ȳ
dethe/

deth / that theyr frende myght be delyuerȳd out of his trouble / so shall ȳ cōtemplatyue man do / he must sorowe ȳ almyghthy god is offēded that his brother whiche is his neyboure hath occasion to offende. And if any falle in to syn / ȳ contēplatyue ma shal endeuour him al that he can to helpe him out of his synne with al discretion. And if he haue trouble or persecution for it / lette him leaue that place and seke another place that is more quiete. For I my self that am very god / sayd to my disciples thus. If they persecute you ī one cytie flye ye in to another: and so dyde Paule / the whiche bycause he shulde be more necessary another tyme / was let go by a walle in a basket. Therfore ȳ the contemplatyue man may be liberal and pitious / there be fyue thynges necessary to him. The first is a house in the whiche his ghestes may slepe. The secōde is clothyng to clothe the naked. The thirde is meate to fede the hugry.

The fourth is fyre to warm them that be colde. The fyfth is medicyns for the that be ſicke/ that is to ſay good cõfortable wordes with the charitie of god.

The houſe of the cõtemplatyue man is his herte/ wherof the yuel gheſtes be al tho thynges that trouble his herte/ that is to ſay/ Wrath/ heuyneſſe/ couetyſe/ pride/ and many other lyke. Therfore al tho vices whan they come/ they ſhal in maner lye as gheſtes that be a ſlepe/ and as they that be at reſt. For as an hoſte receyueth yuel gheſtes and good with pacience/ ſo the contemplatyue man muſte ſuffre al thynges for god through vertue of pacięce/ and in no wyſe to cõſent to vices/ nat to them that ſeme leeſt ne to delyte in them/ but as moche as he may be lytel and lytel through the helpe of grace/ to remoue them clerely out of the herte. And if he can nat clerely remoue them/ he muſte ſuffre them pacientlp agepnſt his wyll as enempes/ and neuer to aſſent to the

Eno-

knowyng certaynly that they shal pro
fyte him to the greatter rewarde in he=
uen and nat to dãpnation. Seconde ỹ
contẽplatyue may muste haue clothes
to clothe his ghestes/that is to say me=
keneſſe bothe inwarde and outwarde/
and compaſſion of mynde for the affli
ction of his neyghbour. And if the cõ=
templatyue may be diſpyſed of ỹ work
de/ let him thynke howe I the god al=
mighty beyng contempned and diſpy=
ſed ſuffred pacientlỹ/and whan I was
iuged I helde my peace / and whan I
was ſcourged and crowned with thor=
nes I murmured nat. The contẽpla=
tyue may alſo muſte take hede that he
ſhewe nat to them that reproue him or
rebuke him any ſignes of angre or im
pacience/ but that he bleſſe them that p
ſecute him/ that they ỹ ſe it may bleſſe
god whõ the contẽplatiue mã dothe fo
lowe/ & almighty god ſhal gyue bleſ=
ſynges for tho maledictions. The con=
templatyue may muſt be ware alſo ỹ

he

he do not spekke yuel of them nor rebu-
ke them that do greue him/for it is dāp
nable to backbyte other and wykfully
to here them that do backbyte or thrugh
impacyence to reproue or rebuke his
neyghboure. Than that the contēpla-
tyue man may haue perfytely the gyft
of mekenes and pacyence/he must stu-
dye to admonysshe & warne them that
do backbyte other / of the great perylle þ
they stande in/and that he exhort them
in al charyte with wordes and with ex
amples to pfite mekenes. Also the clo-
thynge of the contēplatyue man must
be compassyon/for yf he se his neygh-
boure do any synne he must haue com
passyon of hym/prayeng to almyghty
god to haue mercy vpon hym. And yf
he se hym suffre any wronge or hurte
or reproue/he must be sory for hym &
helpe hym with his prayers/ and with
his ayde and delygence/and that yf ne
de be before the great men of the world
for the trewe perfyte cōtrycyon seketh
nat

nat that is his/ but that is his neyghbours. And if the cõtemplatyue may be suche one that he is nat herde with princes/ and that it profyteth nat that he go oute of his celle. Than he shall praye hertely for them that be in trouble/ and almighty god that is ỹ beholder of mannes herte/ for the charitie of him that prayeth/ shal turne the hertes of the people to the peace & quyetnesse of hym ỹ is in trouble/ so that he shal either be delyuered out of his trouble/ or he shal haue pacience sent him of god to suffre it/ and so his rewarde shalbe doubled. Therfore suche clothynge/ ỹ is to say mekenesse & cõpassion muste be in the hert of the contẽplatyue man for nothyng so mightely draweth god in to the herte as mekenesse and cõpassion of the neighbour dothe. Thirdly the contẽplatyue man must haue meto and drinke for his ghestes/ for sõtyme yuel ghestes do lodge in the hert of the cõtemplatyue mã/ that is to say whan

the

the hert is drawen fro beholdyng of it
selfe and coueyteth thinges delectable/
to se worldly thynges/ to haue possef-
sion of temporal goodes. And whan
the eares desyre to here his owy honou
re/ the flesshe desyreth to delyte in car-
nal thynges/ the spirite leyth excuse of
his frayknesse/ and that synne is but
lyght/and whan there cometh a payn-
fulnesse and a hardnesse to do good de
des/and a forgetfulnesse of thinges to
come. And whan he thinketh his good
dedes great and forgetteth his yuel de-
des. Agaynst al suche ghestes it is ne-
cessary for the contemplatyue man to
haue good counsayle/ and nat to dys-
semble as though he were a slepe/ but
that he armed strongly with trewe fay
the/ answere to suche ghestes sayeng
thus. I wol haue nothyng of tẽporal
goodes/but barely for the sustaynyng
of my bodily lynde/ and I wol nat
spende no hour nor tyme but to the ho
nour of god/ nor I wol nat take hede
what

what is fayre or foule i the worlde / ne what is pleſaunt or dyſpleſaunt to the fleſſh/ or ſauoury or nat ſauoury to ỹ mouth/ but to the pleaſure of god and helth of my ſoule/ for I wolde nat lyue one hour but to the honour of god. Suche a wyf is meate and drinke for the gheſtes that cõe/ and that anſwere extincteth and putteth away al inordy nate delytes and pleaſures of ỹ worlde and of the fleſſhe. Fourthly the contẽplatyue man muſt haue fyre to warm his gheſtes & to gyue them lyght / this fyre is the hete of the holygoſt/it is impoſſyble any man to leaue his owne wyf or to forſake ỹ carnal loue of his frendes or the loue of riches/ but thrõugh the inſtynte & hete of the holygoſt. Alſo the contemplatyue man/howe holy and pfite ſo euer he be/ maye nat of him ſelfe begyn nor contynue in good lyfe without helpe of grace in the holy goſt. Therfore that the contẽplatyue man may ſet a lyght before his gheſtꝭ

First

Firſt lette him thynke thus: Almighty god hath created me/ that I ſhulde honour him aboue al thynges. And ī honourynge him/ that I ſhulde loue him and drede him/ and he was borne of a Virgyn to teache me the way to heuen/ and that I ſhulde folowe that way in al meekeneſſe. And with his dethe he opened the yates of heuen/ that I ſhuld with great deſyre haſte me thider. Alſo the contẽplatyue man muſt examyne diligẽtly al his dedes/ al his thoughtes/ and al his affections/ ꝑ is to ſay howe he hath offended god/ and howe paciẽtly god ſuffreth man/ and howe many wayes he calleth man vnto him/ ſuche thoughtes and ſuche gheſtes of the cõtemplatyue man/ be in maner but as they were a ſlepe/ but they be illumynate with the fyre of the holygoſt/ the whiche fyre than cometh in to ꝑ herte whan the contẽplatyue man thynketh howe reſonable it is to ſerue god/ and whan he thinketh that he had leuer ſuf

fre al

fre al payne/than wittyngly to puoke god to wrath/ by whose goodnesse his soule is create and made/ and is also redemed with his precious blode. Thā also the herte hath hete of this heuenly fyre that is the holygost/ whan ꝑ soule thynketh and discerneth to what intente euery gheste/that is to saye/ euery thought cometh. And wheder it moue the mynde to coueyte ioye perpetuel or transitory/and that he leaue no thought vndiscussed ne vncorrected with drede of god. Therfore that this fyre may be goten and whā it is goten that it may be safely kepte. The contemplatyue man must kep to drie stickes/ that is to say he must dilygently take hede of the motions of the flesshe/that it rebel nat agaynst the spirite. And he muste put to al his dilygence that the workes of pyte and good prayers may be deuoutely encreased/ wherwith the holygost may haue delyte/but he must specially knowe and conspder that where a fyre

is made

is made in a close vessel that hath no a bordaunce/anone the fyre gothe out & the vessel wexeth colde. So it is with the contẽplatyue man/if he wolde nat lyue to nothyng els but that he myght do honour to god/it is expedyent that his mouthe be opened/ & that ỹ flame of his charitie go forthe. Than is the mouthe opened whan by his spekyng whiche procedeth of feruent charitie/ he getteth spirituel children to god/but the contẽplatyue man must take good hede that he open his mouth to preche/ wher good men shalbe made more fer uent/ and where yuel men maye be a= mended/where rightwysenesse may be encreased/ and yuel customes may be put away: For the apostle Paule som tyme wolde haue spoken but the holy= goost dyd prohibite him/ and so sõtyme he helde his peace/and whan tyme con uenyent came he spake/ and somtyme he vsed softe wordes/ & another tyme more sharper wordes/ and alwaye he

ordred

ordred his wordes to the honour & glo
rie of god/ and to the confortynge and
strengthnyng of the faithe. And if the
contemplatyue may maye nat preche/
but he hath good wyl and connyng to
preche & lacketh good herers/ he muste
do as the foxe dothe/the whiche goth a
bout many mountayns and sercheth
with his fete in many places/ & where
he fyndeth the softest place & most apt
for him/ther he maketh a denne to rest
him in. So the contemplatyue man
must assay with wordes/ with exam-
ples/ and with good prayers/ ỹ hertes
of many people/ and where he fyndeth
the hertes most apte to here the wordes
of god/there he must tary in counsay-
lyng and i enducyng the people to god
al that he can. The contẽplatyue may
also must labour al ỹ he can that con-
uenyẽt auoydance may be had for his
flame/ for the gretter that the flame is
the mo be illumyned & made hote ther-
by. Than hath the flame cõuenyent a

uoydaũce/

uoydaunce/ whan the contemplatyue
man neither dredeth rebukes ne couey-
teth nat his owne prayse/ whan he ney
ther dredeth aduersities ne delyteth him
nat in prosperyties/ and than it is more
pleasure to god that he do his good de-
des openly than priuely/ that they that
se them may glorifye god. And it is to
vnderstande/ that the contemplatyue
man must put forthe two flames/ one
secretely another openly/ that is to say
he must haue a double meseneesse. The
first must be withinforth in the herte/
the secõde must he withoutforth to the
worlde. The first is that the contẽpla-
tyue man thynke hym selfe vnworthy
and vnprofitable to al good workes/
and that he preferre nat him selfe i his
owne syght aboue no man/ ne that he
couept nat to be lauded nor to be sene
in the worlde/ that he flye pride/ and de
syre god aboue althyng/ folowyng his
wordes and his techynges. And if the
contemplatyue man put forth suche a
flame

flame with good workes/than his hert te shalbe illumyned with charitie/ and al the contrarious thynges that come to him shal lightly be sustred & ouercome. The seconde flame must be opē ly/ for if perfite meekenesse be in ỹ hert it must also appere in his apparel wt outforth/& be herde in his wordes/and be performed in his dedes. Trewe meekenesse is in the apparel whan the contemplatyue man coueyteth more to haue clothyng of smal price/ whiche is ꝓfitable/than clothing of gretter value wherby he may fal in to pride/ and in to a despre to be sene in the worlde/ for that apparel that is lytel worthe/ and is called in the worlde vyle & abiecte/is very fayre & precyous before god/ for it prouoketh meekenesse. And that apparel that is of great price and is called fayre in the worlde/ is very foule & vnsemely before god/ for it taketh away the fayrnesse of angels/that is to say meekenesse, But yet if the contem-

plalpue man for any reſonable cauſe be conſtrayned to haue an habyt ſom-what better than he wolde/let him nat be troubled therfore/ for his rewarde ſhal therby be encreaſed. Alſo the con templatpue man muſt haue meſenes in his mouth/that is ta ſay in ſpeking meke thynges/ eſchewyng al ribaldry and ſuperfluytie of wordes/ nat ſpe-kyng ſubtelly ne diſceitfully/ne prefer ryng his ſentence before other. And if the contemplatpue man here him ſelfe prayſed for any good dedes/ lette him nat be lyfte vp in his hert therfore/but that he anſwere thus. Al laude and ho nour be to god that gyueth al thynges What am I but duſte in the wynde/ or what goodneſſe cometh of me that am nought els but as due erthe with-oute water? And if he be reprouyd in the worlde/ lette him nat be moued therwith/ but that he anſwere thus.

I am worthy al this and moche mo-re/ for I haue ſo ofte offended god/ & haue

haue nat made amẽdes therfore agayne. Therfore praye ye for me that by suffrynge of suche temporal reproues/ I may escape ỹ shames and reproues euerlastynge. And if the cõtemplatyue man be prouoked to angre or wrathe by the vnskylfulnesse of his neybours lette him be wel ware and take good hede that he answere nat vndiscretely/ for cõmenly pryde folowyth angre and wrathe. Therfore it is good counsaile that whan angre or pryde come that he holde his peace so longe tyme/ tyl the wyl may aske helpe of god to suffre/ & to take good auysement howe & what to answere/ that he maye first ouercõe him selfe/ and than the wrathe shalbe abated in the herte/ so that he may answere wisely to them that be vnwyse.

Thou shalte knowe also that the deuyl hath great enuy to a contẽplatyue man/ and if he can nat hynder him by breakynge of the cõmaundementes of god/than he wyl stryre him to be either

lightly moued with wrathe/or to be dis
posed to some payne and vndyscrete
mirthe/or els to haue some payne and
vnprofitable wordes. Therfore the co
templatyue man must alway aske hel
pe of god/ that al his wordes and de=
des be gouerned by him and be holly
directed vnto him. Also the contepla=
tyue man muste haue mekenesse in al
his workes/ y is to say y he do nothig
for worldly prayse/ne that he attempte
no newe thynge of him selfe/ and that
he be nat a shamed of no worke howe
vyle so euer it be/ so that he may ther=
by please god/ that he flye syngularite
that he do good to al that he can/ and
in euery good dede that he doth/thynke
that he myght haue do better. Also he
muste chuse to sytte rather with poore
men than with ryche / rather to obey
than to comaunde/ to kepe silence ra=
ther than to speke/ to be solitary tha to
be w^t mighty men or with his worldly
frendes. Also the contemplatyue man

must

muſt hate his owne wyl/ ofte remebre his dethe/ flye curioſytie/ al murmuriꝛge ane grudgyng/ alway remebre the right wyſeneſſe of god/ and take hede of his owne affections. Alſo the contemplatyue man muſt ofte ſe confeſſion be ſtable and dilygent in his temptations/ and nat to deſyre to lyue to non other entente/ but that the honoure of god and helth of ſoules may be encreaſed. Than if the contemplatyue man that hath ſuche affections and ſuch deſyers as is ſayd before/ be choſen in to the offyce of an Actyue man/ & of obedience & charitie to god he taketh vpon him y rule of other he ſhal haue a double reward/ as it may appere by this ſymilytude. There was a myghtye man that had a ſhippe charged with precious marchaundiſes/ whiche ſayd to his ſeruaut thus. Go ye with this ſhippe to ſuche a porte/ for there I ſhal haue right great encreaſe/ if the wynd ryſe labour manfully and ryde nat at

it/ for your rewarde ſhalbe great.
After as the ſeruaunt ſayled/ a great
wynde roſe/ the ſtormes weyed great
and the ſhippe was toſſed and broken
greuouſly. Than ỹ gouernour of the
ſhippe weyed wery and ſlowe/ and al
that were in the ſhip diſpeyred of their
lyues/ and agreed to go to ſome other
porte/ whider as the wynde wolde dry-
ue them/ and nat to that porte ỹ their
lorde had appoynted them to. And
that hearynge/ one of the moſt fayth-
ful ſeruauntes and moſt feruent/ fo-
rowyng through a great zele and loue
that he had to his lorde/ toke vpon him
the gouernaunce of the ſhippe/ & with
ſtrength brought the ſhippe to the port
that the lorde aſſigned them to go to.

Is nat that man that ſo manfully
brought the ſhippe to the porte/ worthy
to haue greatter rewarde than any of
his felowes? Yes trewly. So it is of
a good ruler that for the loue of god
and helthe of ſoules/ taketh vpon him
the

the charge of gouernaunce of other/ & careth nat for the honour/ and trewly he shal haue a double reward. First he shalbe parte taker of the good dedes of al them that he bringeth to the safe porte. Seconde his glorie shalbe encreased without ende. And contrariwyse it shalbe of them that come to honour and prelacy by their ambition for they shalbe parte takers of al the paynes and offences of al them ꝑ they take vpon them to rule. Secõde/their confusion shal neuer haue ende/for ꝑlates that couepte honours/be more lyke to strumpettes than to prelates/ for they decepue their subiectes by their puel examples and their puel wordes/ and be nat worthy to be called neither Contemplatyue men nor Actyue men but they amende and do due penaũce/

Fistly the contemplatyue man must gyue medicyns to his ghestes/ that is to say he must cõforte them with good wordes/ and to al thynges that come/

ly-

lyſyng or myſlyſyng/ pleſaunt or diſ
pleſaũt/he muſt ſay thus. I wyl eue-
ry thyng that it pleaſeth our lorde that
I ſhulde wyl/ thoughe I ſhulde go to
helle. And trewly ſuche a wyl is a me
dicyne to al thynges that come to the
herte/ it is a delyte in al troubles that
come/ and a great temperaunce in all
proſperitie. But byeauſe the contem-
platyue ma hath many enemyes/ther-
fore he muſt ofte make confeſſion/ for
as longe as he wylfully abydeth in
ſynne/ hauyng tyme and oportunytie
to be coſeſſed/ and is neglygent or he-
deth it nat/ he is rather to be called an
Apoſtata before god than a contepla-
tyue man. The Actyue lyfe. Alſo of
the dedes of a man that lyueth in the
actyue lyfe. Thou ſhalte Vnderſtande
that thoughe the parte of the contepla-
tyue man be beſt/ that yet the parte of
the actyue man is nat yuel/but it is Ve
ry laudable and moch pleſant to god/
therfore I ſhal ſhewe the nowe howe
the

the actyue may muſte order hym ſelfe. He muſte haue as the contemplatyue may hath fyue thynges. The firſte is trewe faithe of holy churche. The ſeconde is that he knowe the comaundementes of god / and the counſayls of the Euangelycal truthe/ and them he muſt performe/ in wyl/worde/ & dede. Thirdly he muſt refrayne his tonge fro al yuel wordes/ that are agaynſt god and his neighbour/ and his handes fro al vnhoneſt and vnlauſul dedes. And his mynde fro ouermoch deſyre of worldly goodes/ and fro ouergreat delyte of worldly pleaſures/and lerne to be content with that god hath ſente hym/ and to deſyre no ſuperfluous thynges. Fourthly he ſhal do the dedes of mercy reſonably in al meke neſſe/ ſo that for truſt of tho good dedes/he in no thyng offende god. Fiftly he muſt loue god aboue al thynges/ & that more than hym ſelfe / as Martha dyd/for ſhe gaue her ſelf gladly to me/

folo-

folowyng my wordes and dedes/ and afterwarde she gaue al her goodes for my loue/ and lothed al temporal thynges desyring onely thynges euerlastinge/ and therfore she sustayned al thynges pacientlȳ as they came/ and cared as wel for the helthe of other as of her selfe/ thinkyng alway on my charitie & on my passion/ and she was gladde in troubles/ mery in aduersities/ and loued al people as a mother her chylde. She wolde also ofte folowe me whan I was in the worlde/ desyring nothinge but to here me. She also had compassion of them that were in trouble/ She conforted them that were in heuynesse/ releued them that were sicke/ she cursed no man ne sayd yuel to no man/ but dissymuled the yuel maners of her neighbours al that she might/ & prayd alway for them. Therfore euery man that desyreth to lyue charitably in the actyue lyfe must folowe Martha/ louyng his neighbour to the ende that he

may

may come to heuen/but nat to fauour
his synne or ruel life/ flyeng his owne
prayse/ & pride & doubleneſſe of herte/
and wrathe and enuy he maye nat fo-
lowe. But thou ſhalte vnderſtande/
that whan Martha prayde for her bro
ther Lazar that was deed/ſhe came fir
ſte to me/but her brother was nat ray-
ſed forthwith vpon her cõmynge / but
afterwarde Mary was called/& whan
ſhe came than at the prayer of the both
togyder their brother was rayſed fro
dethe. So it is ſpirituallyꝭ for he that
deſyreth perfitely to come to the lyfe co
templatyue muſt firſt exercyſe hym ſel
fe wel in the actyue lyfe/labouryng al
that he may to the honor of god ī good
bodily labours. And lerne firſt to re-
ſyſt al fleſſhly deſyres / & to withſtãde
mightely the fendes temptations/ and
than he may afterwarde with good de
lyberation aſcende to the higher degree
that is to ſay to the lyfe contẽplatyue/
for he that is nat proued and wel aſ-
ſayed

ſayed with temptations/ and hath nat
yet fully ouercome the yuel motyons
of the fleſſhe/ may nat holly ſette hym
ſelfe to heuenly thynges. But who is
the dedde brother of thactyue man and
of the contẽplatyue man/ but their vn
diſcrete dedes/ for many tymes a good
dede is done with an vndiſcrete entet &
of an vnconſtaunt mynde/ & therfore
it is but as it were deed. wherfore that
a good dede may be acceptable to god/
it is rayſed agayne and cometh to lyfe
by the actyue man and by the contem-
platyue man/ that is to ſaye whan the
nebboure is purely loued for god & to
god/ & god is onely deſyred for hi ſelfe
aboue al thiges. And than euery good
dede of man or woman is pleſaunt to
god. Therfore I ſayd in my goſpell/
that Mary had choſen the better parte
The lyfe of the Actyue man is good
whan he ſorowyth for ỹ ſynnes of his
neyghbours/ but his pte is better wha
he laboureth al that he maye that his
neigh-

neighbours may do wel and perseuer wel vnto the ende/ & that he do al that he dothe for the loue of god. But the parte of the contemplatyue man is best/ whan he onely beholdeth heuenly thinges and the helthe of soules. Whan the mynde is fulfylled with good affections/and whan he is wel at rest fro the clamorous noice of worldly busynesse and thynketh alway god present vnto him/ and setteth his meditations fully in the loue of god/and laboureth frute fully therin bothe day and nyght.

¶ Christ sayth/ that the deuotion of thinfideles in tyme to come shal be mochemore then the deuotion of the christen men / and they shal all syng ioye be to ỹ father/ to the son/ and to the holy goste/and honour to al his sayntes. Amen. The sixte booke of the reuelations of saynt Birgette/ the. lxxxiii. chapitre.

The

The sonne of god speketh to his spouse saint Brigget/ sayeng. Thou shalt knowe that yet ther shal be so mochе deuotion in the infydeles / that chrysten men shal be as theyr spirytual seruauntes/ and scripture shalbe fulfylled that sayth/ ỹ people nat vnderstandynge shal glorysye me/ and desertes shalbe buylded agayne/ and they shal syng al/ iope be to the father and to ỹ son/ & to the holy gost/ & honour to al his saites. Amen.

¶ What thyngs be necessary to him that desyreth to vyset the landes of the infydeles. The. vi. boke of the reuelations of sayne Brigette/ the xli. chapitre ī thende of ỹ chapitre.

The sonne of god speketh to sayne Brigett/ and sayth. he that desyreth to visyte the londes of the infydels ought to haue. v. thiges. The first

is that he discharge his conscience with trewe confession & contrition/ as though he shuld forthwith dye. Secōde that he put awaye all lyghtnesse of maners & of apparyl/ nat takynge hede to newe customes or vanytyes/ but to such laudable customes as his auncesters haue vsed before tyme. Thirdly that he haue no temporall thynge but for necessyte and to the honoure of god/ and yf he knowe any thynge vnrygh twyse ly gotten/ eyther by hym selfe or by his auncesters that he restore it/ whether it be lytel or great. Fourthly/ that he labour/ to the intent that the vnfaythful men may come to the trewe catholycal faythe/ nat despysynge theyr goodes ne catel/ or any other thynge / but to the onely necessitie of the body. Fiftly that he haue full wyll gladly to dye for the honour of god/ and so to dysposse hym selfe in laudable conuersation/ that he maye deserue to come to a good and a blessed endyng. A M E N.

¶ finis.

¶ Here endeth certayne reuelatiõs
of saynt Birgette/ with an epi-
stell of saynt Bernarde/
called the golden
Epistell.
very
necessary
and profytable for
all well disposed people.
Newly translated out of latyn in to
Englysshe. And printed at Lõ-
don by Thomas Godfray.
Cum priuilegio a
rege indul-
to.

EFTERSKRIFT

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lagorna, äro icke så tillförlitliga, att här-
på en säker distinktion kan grundas.

Dr Robert Geete, den framstående specialisten på birgittinsk litteratur, har emellertid nyligen[2] upptagit frågan om dessa båda upplagor till förnyad gransk-ning[3], hvarvid han nu kunnat lämna en utförlig beskrifning af den ena upp-lagan efter ett exemplar, hvilket tack vare den stora Smithska donationen år 1911 blifvit införlifvadt med Kungl. bi-bliotekets Birgitta-samling efter att förut hafva tillhört frih. Hiertas bibliotek på Främmestad. Det har lyckats dr Geete att fullständigt utreda sammanhanget mellan de båda upplagorna oaktadt de motsägande uppgifterna i de engelska källorna, från hvilka också Klemming hämtat materialet till sin beskrifning. Undertecknad har senare från British Museum genom bibliotekarien J. V. Scholderer i Department of printed books, där exemplar af båda upplagor-na finnas, införskaffat ytterligare upp-

lysningar om den andra af de båda upplagorna jämte fotografier af tre här reproducerade sidor ur densamma. Meddelandena från British Museum ingingo tyvärr för sent för att kunna användas i dr Geetes uppsats, men de bestyrka i allt de resultat, till hvilka nämnde forskare kommit.

Det af dr O. Smith skänkta exemplaret torde vara identiskt med Klemmings nr 61, som där säges vara tryckt i London 1531 af Richard Whytforde.[4] Geete har nu uppvisat, att Richard Whytforde är identisk med en i det engelska birgittinklostret Sion verksam munk, känd för ett flitigt religiöst författarskap samt med all sannolikhet öfversättare och utgifvare af detta utdrag ur Birgittas revelationer. Någon London-tryckare med detta namn är icke känd; i slutskriften i Kungl. bibliotekets exemplar tillkännagifves, att den lilla skriften nyligen är öfversatt från latin till engelska och att den är »printed at London by

Thomas Godfray» med kungligt privilegium, »Cum privilegio a rege indulto». Äfven om boktryckaren Thomas Godfray's närmare lefnadsomständigheter äro höljda i dunkel, så vet man dock, att han tryckt ett 30-tal arbeten i London med olika adresser, Old Bayly och Temple Bar, och hans verksamhet kan sättas till omkring 1532—35. I ett enda af hans tryckalster förekommer nämligen tryckåret — 1532 — utsatt; två andra af hans böcker kunna af vissa skäl dateras 1534 och 1535.

Vår här reproducerade upplaga består af 24 blad, fördelade på tre 16-sidiga lägg, signerade A—C. Af anfanger förekomma endast tre olika T, det ena och största upprepadt två gånger, bl. 2 a och 23 b. Typen är af den i engelska och franska tryck denna tid vanliga formen, som i England kallas »black letters». På sidan gå 24 rader; kustoder finnas. Formatet är liten oktav. Första bladets rectosida upptages af den långa titeln,

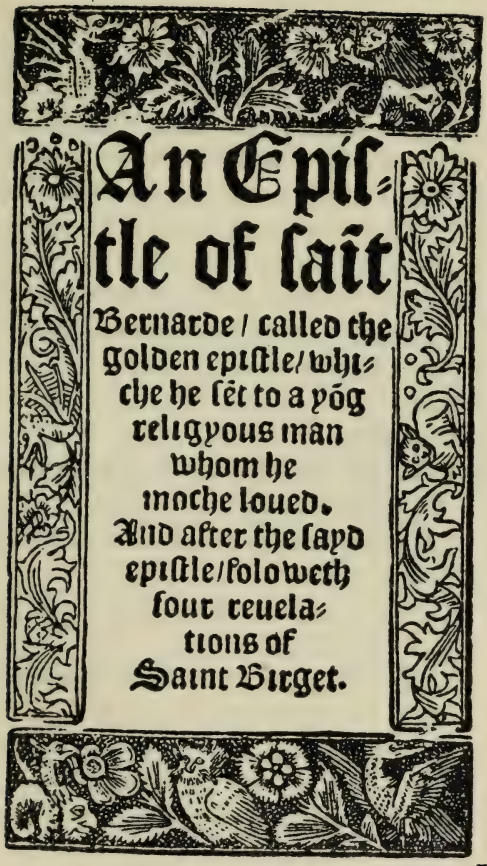

An Epis-
tle of saīt
Bernarde / called the
golden epistle/ whi-
che he sēt to a yōg
religyous man
whom he
moche loued.
And after the sayd
epistle/ foloweth
four reuela-
tions of
Saint Birget.

Fig. 1.

versosidan af ett enkelt träsnitt, det enda i hela boken. Det föreställer den törnbekrönte Frälsaren sittande framför korset, bunden till händer och fötter, samt omgifven af pinoredskap. Bilden kantas af fyra ornament, hvilka bilda en bård kring densamma. Af dessa äro de öfre och undre metallsnitt, de på sidorna synas vara träsnittsramar.

Innehållet i den lilla skriften fördelar sig på följande sätt:

1a: titel.

1b: träsnitt.

2a—5b råd 16: the golden epistle of saynt Bernarde.

5b r. 17—7b r. 19: Birgittas revelation, bok 6, kap. 50.

7b r. 20—23a r. 13: Birgittas revelation, bok. 6, kap. 65.

23a r. 20—23b r. 13: Birgittas revelation, bok 6, kap. 83.

23b r. 14—24a r. 24: Birgittas revelation, bok. 6, kap. 41 (senare delen).

24b: colophon.

The .vi. boke / the .l. cha.
Brygot by example of a pagan woman / whiche optayned great grace for the great loue she had to her creatour / as it appereth in the .vi. boke of sayut Birgettes reuelations / the l. chapitre.

THe mother of god our lady sayut Mary speketh to the spouse of her son saint Birgit / sayeng thus. Nothing so moch pleseth god / as that a man loue him aboue al thing / as I shal shew to the by a symilytude of a pagan woman / whych knowyng nothig of the faith thought to her self thus. I know said she / of what mater I am come in to this world / & of what thing I came in to my mothers wombe. And I beleue that it had ben impossyble that I shuld haue had my body so knyt to gyther as it is / and my reson & vnderstanding / but they had be gyuē vnto me / and therfore I know wel ther is some creatoure & maker of me / that hath made me a resonable creature / nat deformed me lyke to wormes or sere-

Fig. 2.

Enligt meddelande från British Museum öfverensstämmer nu denna upplaga med det därstädes under signum 4402.aaa.2 (nu IX. Eng. 1:2) förvarade exemplaret. Det har förut beskrifvits i *Catalogue of early english books in the Brit. Mus. to 1640*, Vol. 1 (1884), s. 133, men har felaktigt daterats år 1520. I universitetsbiblioteket i Cambridge[5] finnas vidare två exemplar af denna upplaga, hvaraf ett, som dock saknar sista bladet, tillhört den berömde engelske bibliografen Henry Bradshaw. Ännu ett ex., alltså det femte, lär enligt Tanner, a. a., s. 765, finnas i Bodleian Library i Oxford.

Den af Klemming som nr 60 uppförda och af Geete, s. 165, beskrifna upplagan är identisk med British Museums under signum C. 37. b. 12 bevarade exemplar. Tack vare bibliotekarien Scholderers tillmötesgående kan jag som sagdt här lämna en exakt beskrifning på denna upplaga, hvilken liksom den föregående

ſten in charitie & hate his ſynne/may no man it do but onely good mē wht the haue it of the gyfte of god / and nat of their trauelle: as ſaint Paule ſaith. Ro. v. Caritas dei diffuſa eſt in cordibus veſtris p ſpiritū ſanctū qui datus eſt vobis. Loue & charyte is ſhed & ſpred in your hertes by the holy ghoſt/ whiche is gyuen to you. And therfore it is the more precious and the more deputie for to come by. All other good dedes withouten charite make nat a man good ne worthi the blyſſe of heuen / but thys alone/ and onely this / maketh a man good and all his good dedes medefull. All other gyftes of god & werkes of man are cōmen to good and to badde / to choſen & to reproued. But this gyfte of charytie is onely of god and of choſen ſoules.

Finis.

7 JY 57

¶ Printed at London by Thomas Godfray. Cum priuilegio Regali.

Fig. 3.

äfven omfattar 24 blad, signerade A—C^{8}. Det sista, antagligen tomma bladet saknas. Formatet är äfven här liten oktav, men den använda typen är af en mindre grad, hvarför i denna upplaga 28 rader gå på en sida. Titelbladet (se fig. 1) är omgifvet af en af fyra ornament sammansatt bordyr. Tre af dessa ornament äro desamma, som förekomma på titelbladets versosida i Kungl. bibliotekets upplaga. Titeln lyder:

An Epiſ= || tle of ſaīt || Bernarde/ called the || golden epiſtle/ whi= || che he ſēt to a yōg || religyous man || whom he || moche loued. || And after the ſayd || epiſtle/ foloweth || four re= uela= || tions of || Saint Birget.

Den hel. Bernards epistel slutar bl. 5a, rad 24.

Bl. 22b innehåller: ℂ Here after foloweth the .lxv. || chapiter of the fyrſt boke of || Scala Perfectionis.

Denna text upptager bladen 23a och 23b, vid hvars slut följande colophon

står: ℭ Printed ot [sic!] London by Thomas || Godfray. Cum priui || legio Regali. (Se fig. 3.)

De två upplagorna hafva alltså det gemensamt, att båda börja med den hel. Bernards golden epistle, båda innehålla utdrag af Birgittas fyra nämnda revelationer, samt båda enligt upplysningar i slutskriften äro tryckta hos Thomas Godfray, men utan angifvande af år. De skilja sig därigenom, att den sist beskrifna upplagan bl. 22 a—23 b innehåller ett utdrag af en Scala perfectionis betitlad skrift. Hvad upplagornas ålder beträffar, så torde den här faksimilerade vara den äldsta af de båda. Man kan nämligen skönja några smärre defekter i de typografiska ornament, som bilda bordyrerna på det fig. 1 reproducerade titelbladet, hvilka skador icke förekomma i den andra upplagan fol. 1 b. Troligen har den lilla skriften rönt så stor åtgång, att Thomas Godfray

snart måst skrida till tryckningen af en andra upplaga. För dateringen kunna vi emellertid med bestämdhet endast hålla oss till något af åren 1532—1535.

Äfven om fem exemplar af den här reproducerade upplagan äro kända, torde den dock böra räknas som en af de största sällsyntheterna inom Birgittalitteraturen, och denna faksimileupplaga därför mer än väl försvara sin plats i föreliggande serie.

ISAK COLLIJN

NOTER TILL EFTERSKRIFTEN

1 KLEMMING, *Birgitta-Literatur* (1884), s. 56, nr 60—61.

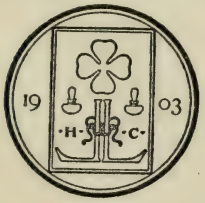
2 *Ett sällsynt engelskt Birgittatryck i Kungl. biblioteket.* I: *Nord. tidskr. för bok- och biblioteksväsen,* årg. 2 (1915). S. 164—170. Med 4 fig.

3 Dr Geete har förut i korthet beskrifvit detta exemplar i *Kungl. bibliotekets Årsberättelse för 1911,* s. 12 f.

4 TANNER, *Bibliotheca Britannico-Hibernica* (1748), s. 765.

5 SAYLE, *Early english printed books in the University Library, Cambridge* 1475—1640, Vol. I (1900), s. 109 f.

Denna faksimileupplaga af
"Four Revelations of Saint Bridget"
är tryckt å holländskt papper i 165
numrerade exemplar, 1–165, samt 15
exempl. till utgifvarnas disposition
sign. I–XV. Tryck och förlag:
Bröderna Lagerström
Boktryckare & Förläggare
STOCKHOLM



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Detta exemplar är

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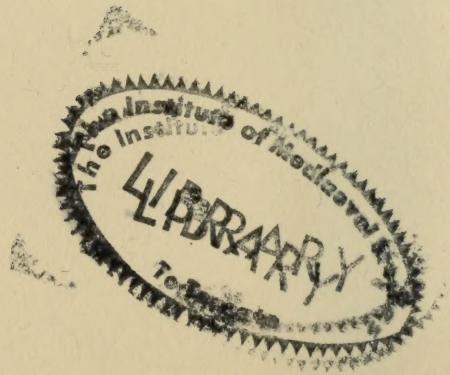
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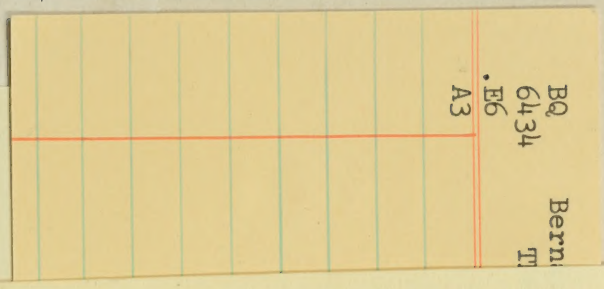

Bernard de Clairvaux, Saint

The golden epistle of Saint Bernarde

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